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Integrity and Fidelity to the Cause of Christ.

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BAPTIST RECORD

J. A. HACKETT, R. A. VENABLE, L. S. FOSTER, L. A. DUNCAN, A. V. ROWE, H. M. LONG, EDITORS ASSOCIATE, MISSIONARY EDITOR, FIELD REPRESENTATIVE

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BAD ADVICE.

Bishop Turner, of the African Methodist church, writing in his paper, *The Voice of Missions*, referring to lynchings of colored men in the South, gave this remarkable advice:

"Let every negro in this country who has a spark of manhood in him, supply his house with one, two or three guns, or with a seven or sixteen shooter, and I advise him to keep them loaded and ready for immediate use, and when his domicile is invaded by bloody lynchers, or any mob, day or night, Sabbath or weekday, turn loose your missiles of death and blow the fiendish invaders into a thousand giblets."

Mob law and lynching are utterly abhorrent to our sense of justice and propriety in any case, for we cannot admit that such things are ever justifiable. Yet we cannot agree with the writer of the above paragraph, that the remedy he suggests is within a thousand miles of the right one. We have no doubt Bishop Turner "has the courage of his convictions," for we saw him pass, or rather passed with him, once, through the ordeal of a furious mob riot in San Antonio, Texas, during the notable prohibition campaign of 1887, when stale eggs and more substantial rocks made music in the air. We don't question that he means all he says, and that he would make it all good if he had the occasion, but we have too great a regard for his race to sanction any such methods of defense. We know

done? Well, this, in our opinion, is the remedy for the colored people:

1. Consideration. There are no lynching processes instituted where there is not a real or fancied cause or occasion. Perhaps not more than one in ten is

only fancied. True, none of them, however bad, can justify a lynching, for the law and courts are here to punish wrong-doing. But, then, there is the occasion. Now, let the colored people be ever watchful against the occasion. Let them live right, and insist on their people all living right among themselves and toward their white neighbors.

2. Then let them give earnest heed to the advice of such men as Prof. Booker Washington, one of the wisest and best of their race. It is, in substance, about this: Let the colored people go to school, go to church, and go to work. Let them become intelligent, religious and industrious, procuring for themselves homes, churches and school-houses, and study how to become useful people and good citizens. Then, as he says, safety, peace and prosperity will abide with them, and they will be honored by all men just as other such people are honored. In our opinion, the colored people in this country have a hopeful future before them, and the day of its realization is not far off. If they will send the wild and reckless advice of Bishop Turner to the winds,

too well the direful history of such resorts. A case in point happened once not far from us. A white boy and a negro man, driving teams, met on the road and disputed as to "road rights." The affair came to blows, and the negro badly worsted the boy. That night some friends of the boy called at the negro's home to see him concerning the matter, when they were summarily met by a fusilade of shot-guns after Bishop Turner's idea

of things, that killed one or two the party, and, of course, intimidated the others. But now as to the results: Perhaps not less than forty negroes were shot to death by the infuriated populace in the next forty-eight hours, and very many fled the country, leaving their homes and half-raised crops—a large district of good country almost devastated and a multitude of innocent people made to suffer. It goes without saying that Bishop Turner's methods will, in this country, under present conditions, produce similar direful results.

We think it quite probable that there are those who will say: "Why do you not denounce such procedures instead of pointing out the danger?" Well, simply because denunciation is so easy, cheap and common that it is of no use. Besides, it is about all the stock-in-trade that some of our newspapers have by which to gain a little notoriety. They have been at just that sort of tactics for a long time, and still the bloody work goes on. It is very much like what is happening along the great Mississippi River just now. Prodigious efforts are being made to hold it in safe bounds, but still it rolls on, spreads out, and sweeps all before it. What, then, is to be done?

TAKE NOTICE.

The Executive Board of the Chickasahay Association some weeks ago decided to change the time of the meeting of our next Association from Wednesday be-

to Saturday before the last Sunday in September. The Board felt that we could have a far better representation of delegates from the churches by meeting the last of the week than during the middle of the same. Our meetings in the middle of the week have proved unsatisfactory, not only to the body itself, but to the church with which the meetings have been held. The delegates either do not get there till the last day, or those who come earlier, leave before the business is transacted. The communities where the meetings have been held have not gotten the good from the meetings to which they are entitled. They have had little or no preaching because the preachers all leave before Sunday. But Sunday is the day the church and community expect to get most. They have gotten nothing, as a rule, since our Association has been meeting in the middle of the week. We can meet on Saturday and have all the preachers remain; the church can be helped by the preaching or such other discussion of subjects as are vital to our Lord's work; the community can be edified, and success will attend

meetings instead of failure. We can arrange to have our Sunday School work, Missions, Home, State and Foreign, one, two, or all of them discussed on Sunday, with an assurance of a large attendance and a deep interest on the part of the church and community. Let the churches take notice and send their delegates at the time appointed by the Board. Brethren, let us have the greatest meeting we have ever had. When we ought, we must. Let us say, we will.

DR. P. S. HENSON certainly "got away" with our people with his "inimitable" lecture on "Fools." He made as if he was talking about "home folks," and didn't mean at all to be personal; but all the same anybody could tell that some Meridian "big Ike" had been posting him about us. But then he put so much sugar around it that we "took our medicine" with some degree of cheerfulness, and actually allowed him to leave our city with a whole hide, if, indeed, we did not hint to him that he might come again.

We were made happy the other day by a call from Bro. W. F. Yarborough, of Crystal Springs, our Sunday School editor. He was enroute home from Ellisville, where he has been aiding Bro. O. D. Bowen in a series of meetings. The meeting resulted in a hopeful revival and a goodly number of acknowledgments to the church. He is enjoying his work on the lessons, and in our opinion everyone else is who is studying them. Brethren, if any of you are not studying those lessons you are missing one of the best things of the times.

BRISTOL WANTS THE CONVENTION.

Our city and church desire to invite the Convention to meet with us in 1898. We will entertain all delegates. Our city is most accessible by railroads from the North, East, South, and West, and has a fine opera House, seating 1,200 or 1,500, placed at our disposal. Ample hotel accommodations at reasonable rates for those preferring same, and delightful mountain air and water. M. E. BROADDUS.

Bristol, Va.-Tenn., April 20, 1897.

We admire the stoutness of heart and religious loyalty of Brother Broaddus and his people. We believe Bristol can do the thing well, and our vote can be had for it.

BROTHER LANE'S explanation as to the ground upon which he reported us as being opposed to giving Bro. Martin an "audience in THE RECORD," as quoted by Bro. Sample, is satisfactory to us. We were sure we had never written or spoken a word to any man to the effect that we were, or are, opposed to giving any one a showing in THE RECORD, or any other paper, when he is attacked by the editor or any of the correspondents. But Bro. Lane was only writing what he believed a just inference from what we had written him in a private letter. In his article of this week he gives our language to him, upon which his inference was based.

NOV. 20.—
Bro. Sample's policy of editors to keep out articles from both Bro. Martin's friends, and those who oppose his views. Bro. Martin himself has been denied the privilege to defend himself against charges made in other papers against him which he believed were unjust to him and his positions. The editors of THE RECORD are not going to be drawn into a discussion with any one on the "Martin question." Under conditions which may yet

come, we may feel called upon to review Bro. Martin's positions. In case these conditions do come, then Bro. Martin will be allowed to have an audience in THE RECORD. We have no disposition to favor either Bro. Lane or Bro. Sample in their discussion. It is their controversy, not ours. We only wish to express the hope that the brethren will remember they are brethren, and should be Christly in what they say to each other and of each other. We believe they will.

A NOTE from Bro. Rowe says: "We have to-day about \$3,500 for Foreign Missions and about \$3,800 for Home Missions, while State Missions has about \$300 in excess of same time last year. I do feel that our God has some great things in store for His people." The Lord be praised for His gracious direction and help in all of this good work. Now, brethren, does not our indefatigable Secretary deserve our best help in bringing up State Missions to the point of a like success? We have now until the middle of July to work for our State interests. Shall we not, all of us, put our shoulders to the wheel and roll off the debt?

Or the Thing Told Just As It Is.

This is the very first time I have picked up my pen to write an article for any paper since this discussion was begun. Knowing my disposition, I have avoided controversy; but when Dr. Sample comes out in THE RECORD and seeks to lay some thing at my door of which I am bringing about this state of af-

follow in any orthodox community. But friendship, college mates and kinsfolk should cut no figure in the case when the cause of Christ is at stake.

On reaching the Association we found two factions there—each faction was running a mod-

erator, and people in squads quarreling. To any thinking man and considerate man it was evident that if Martinism was bringing about this state of af-

ford to ask THE RECORD and its patient readers to bear with me while I set him right! The good Doctor is used to mixing medicine, and he, doubtless, thought it no harm to mix statements. If he is not more careful in the filling of prescriptions than he is in writing statements, he is in great danger of poisoning some one.

As far as your article refers to Bro. Schilling personally, I shall make no reply, as he is amply able to take care of himself and the oracles of God. However, I wish to say that Mississippi has never had a more loyal and consecrated preacher of the gospel than T. C. Shilling, of Gillsburg. His work has stood. Let the college, the churches, and a thousand homes that have been made happy by his ministry, testify. Besides hundreds who have gone down to the grave with the praises of God on their lips. Yes, his work stands.

As to each of us signing the first reply, I believe like you do, Doctor, it was a little too much; hence we have decided to give it to you from now on in broken doses, trusting by the help of the Lord that "Martinism" shall soon be thoroughly worked out of your spiritual system, and that you shall, at an early day, be able to sing: "The Morning Light is Breaking."

As to the anti-Martin resolutions offered at the last meeting of the Mississippi Association, calling in question some of Prof. Martin's doctrine, and warning the churches against the strife and division which have followed said doctrine. Whether those resolutions would have passed, is not the question.

Is Martinism right or wrong? Does it build up and bear fruit, or does it result in division and strife? Now, Doctor, take one side, and tell us plainly what you mean. Some of us who live in the very heart of the Association, such as Father Lansdale, Elders J. M. Cook, W. K. Anderson, J. R. Baham, E. Gardner and T. C. Schilling, together with a host of as good lay-members as Christ has in his blessed kingdom, decided that it was high time that somebody was saying something, or doing something, to arrest the spread of what is called "Martinism."

A few said, "Keep it out of the Association." How could this be done? It was already in the Association. Not that we had anything personal against Prof. Martin; to the contrary, I have enjoyed some very pleasant hours with him in my own home, and can now bid him God-speed in school teaching and developing the dear people of Lawrence county, educationally. Furthermore, some of Bro. Martin's doctrine is sound, and some of his sermons are good, but linking back of those introductory sermons can be found some doctrine that is not Baptist, and what is not Baptist is not Bible. And whenever he has wedged in this doctrine, which seems to be peculiar to himself, division has followed and

him to accept. Bro. Venable wrote: "Give me time to talk and think the matter over before I accept or decline." While he was talking and thinking the matter over, I received some letters from our leading men, saying: "It's not wise to have such a discussion," citing Texas as an example. It was then we decided we had made a mistake in accepting any compromisal. Those letters I received were very fine reading. "Martinism

is negle-

cted, and the fifth Sunday meeting resorted too to make up the deficiency, our mission work will suffer." "Cymro" is dead, and his grave unmarked. What a delusion! Such men are delivered from the bondage of sin. And Moses was a representative of Christ as a human instrument through whom the Israelites were delivered from Egyptian bondage, Christ being the divine human instrument through whom his people are delivered from the bondage of sin. And Moses was a stand guard over the sacred spot where sleeps the body of this hero and saint. He lives in the promising lives of a happy posterity—he lives in the annals of time kept by heaven's scribe.

"Cymro" is concerned, there is no pleasantness whatever, there never was any, and if we can help it, there never will be; for I love Bro. Hughes as a God-fearing man, and a devoted, faithful, loyal servant of the Lord Jesus Christ. Our innocent criticism, in "Notes from the Delta," was written in a humorous mood, without the least intention to hurt, nor engender hard feelings. And I can assure you, Mr. Editor, that when Bro. Hughes and "Cymro" meet, D. V., in the State Convention, there will be no better for warming your old trade; have

you been informed that when you were a Methodist you kept things in "hot water." After you became a Baptist, the older people of the Association say

you have been cross-wise in season and out of season;

What he may accomplish is very much of an unknown quantity.

If he rots ring-rule, and proves himself to be truly a servant of the denomination, we shall begin to catch a glimpse of day-light all along the line.

Just now the "Gospel Mission" idea is sprouting lively. Its advocates are making the most of our present disastrous conventional row, and refer to it as an argument in favor of their plan. As matters now appear,

it will not be necessary to read Senator Mills' speech on "Spanish Atrocity in Cuba," to get warmed up. The Baptist hosts

of "fair play." The Baptist cause down here wants some

advice members within the bounds of the Mississippi Association of some of Bro. Martin's doctrine and methods alone.

This is we could do. If you think association can try a member to exclude him from the church, which you seem to indicate you don't know much

about church polity. It's in order for me to read more and write it.

Bro. Schilling and Lane did not tell us whether Bro. Martin was convicted when he was tried.

Why do you ask this question? Were you not a chairman of a council that met last night in Glaston, and the findings that body were that Bro. Martin is out of line with regular Baptists on some points, and we are for ourselves the fearful collision that the church was then as the result of Bro. Martin's doctrine and way of managing church. Besides, the church at Waco, Texas, of which Dr. H. Carroll is pastor, tried to Martin some years ago, and find him way out of line, and which he was disposed from the ministry. Now, the delegates said: "The compromise plan shall enable us to get it before the State, instead of the Association, and thereby be the better plan."

Dr. Sample says: "Bro. Lane was placed on a committee to select some one to discuss 'Martinism' with Bro. Martin in THE BAPTIST RECORD, and failed in carrying out the agreement." Well, my friend Sample, if any mortal ever labored to bring about that discussion, I am that mortal. I wrote Dr.

From Texas.

DEAR RECORD—Excepting two cold snaps, the winter has come and gone, leaving behind it no chilling recollection of "blue moths" and shivers. These cold snaps, however, went for a fellow. One rushed the mercury down to 11 degrees and the other to 7 degrees above zero. It was a hog killing time with a vim—a

practical Texas is entering upon very largely. Our corn crop last year was a serious failure,

and as a consequence tens of thousands of dollars make a bee-line for Kansas and Nebraska.

Baptist Preacher packing a

whole Baptist Convention! Am

totally surprised that you have

that opinion of the ministry and

the good lay-brothers of the

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A Word of Explanation from "Cymro."

With the permission of the editor, I wish to say a few words of explanation as to the matter referred to in an editorial note, THE RECORD of April 8th, as to some unpleasantness between Brethren J. R. Hughes, of Greenwood, and "Cymro." Let me

state, "as far as

"Cymro" is concerned, there is no pleasantness whatever, there never was any, and if we can help it, there never will be; for I love Bro. Hughes as a God-fearing man, and a devoted, faithful, loyal servant of the Lord Jesus Christ. Our innocent criticism, in "Notes from the Delta," was written in a humorous mood, without the least intention to hurt, nor engender hard feelings. And I can assure you, Mr. Editor, that when Bro. Hughes and "Cymro" meet, D. V., in the State Convention, there will be no better for warming your old trade; have

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and philanthropic spirit was due to our Mission Boards. I think too much of, and know many of Jasper's sons and daughters. It is in the home of a grand daughter of this faithful preacher, that these lines are penned. Mrs. India Parker Brane—and Jasper never produced a sweater spirit than this grand child of Drury Sumrall

and friends, but to talk to their Savior about his death, which was soon to take place in Jerusalem. They were both, while on earth, in some respects, types of Christ, and now both came to talk with Him. Moses was a representative of Christ as the human instrument through whom the Israelites were delivered from Egyptian bondage, Christ being the divine human instrument through whom his people are delivered from the bondage of sin. And Moses was a stand guard over the sacred spot where sleeps the body of this hero and saint. He lives in the promising lives of a happy posterity—he lives in the annals of time kept by heaven's scribe.

But enough of this; common justice impelled me to write the above. Let us all unite in love to work for the Master.

With best wishes, and a promise, D. V., to attend the next Sunday meeting with the Olive Branch church, provided the waters of the overflow recedes in time,

"Cymro."

McLaurin, Miss.

This thriving little village is a new station on the Gulf Port & Ship Island Railroad, thirteen miles from Hattiesburg. A two-story, sixteen room hotel is in process of building; the stafion house is about complete; there are about six hundred people in the place; about sixty houses; there are two saw mills; six stores; a school house in building, and the work of building is rapidly going forward.

A Baptist church is in good working order with Pastor Breland at their head; and they have a lot selected, are securing material and will soon have a new house of worship. Six additions to the church on the third Lord's Day of March, was especially historic and memorial to the writer. When a barefoot toddler, we made our way to the home of Rev. Drury Sumrall, where Miss Stark for so many years was the benediction, surrounded by the world and enter into communion with his countenance changed. The brother, unintentionally of course, for we cannot enter into communion with God, was still a big, glad-some success. When he was called to the superintendence of the

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One Hundred Thousand Dollars Endowment for Mississippi College.

Under the propositions of Brethren E. C. Eager and A. H. Whitfield.

SUBSCRIPTIONS.

W. M. U.
Department.

MISS MARY P. HACKETT, ... Editor

MAY.

Africa.—"Lift up your eyes and look on the fields." S. B. C. Mission opened, 1850; missionaries, 6; native assistants, 8; churches, 6; membership, 247; baptisms, 51; schools, 4; scholars, 110; Sunday School scholars, 150. Contributions, \$457.40.

STUDY TOPICS—Kruger, the African Puritan, and his Protestant Republic. The Afro-American and his return to the homeland. Africans like ancient Athenians—too superstitious. Excess in African religion a more hopeful state than Chinese indifference, or Jainism.

The Wall of the Lost:

BY G. H. AGNEW.

From the shores of the Indian Ocean, On Africa's eastern coast, There sweeps a wall like the roar of the sea.

A wall that concerns both you and me: 'Tis the dreadful wall of the lost!

Ten thousand kranals and forests, Peopled with blood-hou, hot souls In spiritual night, 'should startle us more Than fiercest lion's majestic roar.

Or ten thousand thunder rolls.

They die by the thousand yearly,

Are buried in Christless graves;

And the name of the One who loves them, They never, as yet, have learned to know,

Not the power of the blood that saves.

And remember, my brother, my sister,

We're all hastening to the tomb,

And soon we shall give to the Judge of the earth.

An account for the prayers and efforts put forth

To rescue the heathen from doom.

Oh, shall we then sit and be idle, Or at best be half-hearted and numb, While myriad of those who ought to be saved

Martin know how to serve.

Who might shine as the stars, if an effort were made.

Are sitting benighted and dumb?

Oh, hark! From the shores of the ocean, On Africa's eastern coast, Comes a wall like the roar of a wintry sea.

'Tis of deathless interest to you and to me.

'Tis the fearful wall of the lost!

—Free Methodist.

In Memoriam.

Whereas, Death has removed from our midst one of our oldest and most faithful members, Sister Martha A. Gaddis, wife of Rev. F. M. Gaddis. She joined Friendship Baptist church during her early married life, since which time she has been an active and devoted member. We will always think of her as a meek and gentle Christian. At the time of her death, February 10, 1897, she was 69 years of age. We sadly submit to the will of our Great Master who doeth all things well.

Resolved, That we extend our kind sympathy to the bereaved family in their deep affliction.

Resolved, That we offer our tenderest sympathy, and point them to the only source of comfort, "Our Father in Heaven."

Resolved, That these resolutions be recorded in our church minutes, a copy be presented to the bereaved family, also that a copy be sent to THE BAPTIST RECORD for publication.

MRS. BETTIE DAVIS,
MRS. NINA MCLENDON,
MISS WINNA GILBERT,
MISS LUDIE CHAMBERS.
Committee.

10 Cents (silver or stamp) pays for a complete copy of THE BAPTIST RECORD. A true love story of self-sacrifice and devotion. The regular price of this book is 10c. Our business is to make it available to all.

A Tribute.

A few nights since, while looking over some old manuscripts, I found an account of the funeral ceremonies of Stonewall Jackson. I thought it would not be wise to reproduce some thoughts about this grand and glorious man, that our children might be inspired to emulate his virtues.

One characteristic especially would I like to emphasize, and that is his reverence for the Sabbath. So rigid was he, that he would not even read a business letter on God's Day. When going into battle, he would stop in the presence of the enemy and invoke the assistance of high heaven. The poet who wrote those thrilling lines:

"Where is the soul that dares to soef, When Stonewall Jackson prays?"

but echoed the sentiment of those brave spirits, who almost worshipped at his shrine:—

"When the fatal shot was fired and his comrades were leaning over him to catch his last words, faintly, yet sweetly, he murmured, 'Let's pass over the river and rest in the shade.' When the coffin lay in state in the Capitol, a sad, yet mighty throng, filed past it to look for one moment upon the face of the dead hero, who had never known defeat.

Legislators, farmers, old men, children and ragged soldiers mingled their sighs and tears. Fair ladies came and heaped upon the bier their offering of flowers, till the air was loaded with the delicious perfume, that suggested thoughts of the pure life that had just gone out. When the door was about to be closed and he shut out forever from mortal view, a one-armed soldier came and

begged to be permitted to print one kiss upon the lips of him he loved so well, to look once more upon that peerless one whose statue is enshrined in the pantheon of immortality.

How many gallant and noble lives were lost protecting the "Bonnie Blue Flag." What a galaxy of stars encircled the "Southern Cross." Astronomers tell us of a certain star that once shone out in the heavens with almost unrivaled brilliancy. It took its place in the firmament suddenly and unheralded, where it shone with a brightness that was not only the wonder of the common observer, but struck with astonishment, men who had grown gray in tracing the splendors of the universe. Whence came so suddenly forth "this bright, peculiar star," what its meaning and mission, were questions upon which philosophers began to speculate. In the midst of their efforts, the object upon which they had mused, began to fade away, its lustre paled before their eyes. Night after night as they gazed upon it, they saw its glory vanishing, as it withdrew from the place where it had been enthroned as queen among the stars, until a sadness and an awe fell upon the beholder, when he caught the last beam which it sent down to earth as it passed from the sight of man forever. We have often thought of this wondrous star when contemplating the fate of the Southern Confederacy, which like that orb blazed forth so suddenly, shone so brightly, then passed away—perhaps forever. Our young people even now know almost nothing about the gallant Ashby, the valiant Stuart, the noble Sidney Johnson, the

Shall we permit these names, to perish, that won the admiration of even their foes? Rather let vians in 1786. They entered on the west coast, but on account of the deadly climate there, they gave up the work and went to South Africa in 1787. Here they were so strongly opposed by the Dutch colonists that they left. But in 1792 they again took up the work, which in the midst of many trials, has been pressed successfully forward. The London Missionary Society began work in 1798. Other societies soon followed, and at present there are in Africa thirty-nine Protestant missionary societies doing work. Of these seven are American.

The work is being pressed in the South, with great success. On the eastern coast, on the western, on the northern, in the interior, the workers are carrying the truth, and a change is coming over Africa of such a nature as fifty years ago the most sanguine would scarcely have dreamed. Last year was one of great awakening in Uganda, the country near the sources of the Nile. Cape Colony, in the south, with one and a half million inhabitants, can truly be called a Christian country.

OUR WORK IN AFRICA.

Southern Baptists began work in Africa, when in 1821 Scott Carey and William Teage (colored men) were sent out with a number of others to form a Colonization Society in Africa. They settled in Monrovia, Liberia; there the work was kept up with varying success, being fostered by the old Triennial Convention. Many missionaries died as a result of the awful climate, and many had to leave. The Mohammedans are monotheists, worshiping only one God, though they claim

life that the Africans call their country. "The white man's grave."

In 1845, when the Southern Baptist Convention was organized, the former work of the Northern and Southern brethren was continued by the American Baptist Missionary Union. The Southern Baptist Convention began work in 1850. Our first missionary, Rev. T. J. Bowen, worked for a while in Liberia. In 1856, the Missionary Union turned over the whole work to our Board. In 1850 we began work in the Yoruba country, and in 1875 all our forces were transferred to that field. In 1867 the missionaries were driven out of the Yoruba country on account of war, persecution and sickness, but in 1875 the work was again taken up by Rev. W. J. David, and Rev. W. W. Colley colored.

The statistics for the year, 1896, are as follows:

Missionaries, 7; native helpers, 7; organized churches, 6; baptisms for the year, 29. Total membership, 261. Number in Sunday School, 172.

A Letter.

Some years ago a pupil in a mission school in China was supported through the efforts of a kind friend in Mississippi. This pupil's name was Ah So, or Ho So, and was known as "the gambler's daughter." As years passed, she married a Chinese preacher, with whom she lived most happily. She engaged actively in Christian work meeting with much success as teacher in a mission school. Feeding a great sense of gratitude toward the kind friend who had furnished means for her education, she wrote him a

letter, making pawns of them till the debt is satisfied. And this is a part of married life. Unhappily there is no law binding the husband to her and her alone, so that at his father's death he may inherit all his father's old wives, and buy as many more as his whims demand and his money-giving will allow, and is thereby regarded all the greater man. May the Lord pity them in their ideas of greatness, and help us to redouble our diligence in seeking to elevate them to the nobler ideal in regard to this, the purest and most sacred of all earthly blessings allotted to man, as in all things else.—Rev. W. T. Lumley in Foreign Mission Journal.

TRANSLATION OF HO SO'S LETTER.

I have read in the Bible that Jesus loved us with a true love. Teacher Robert, my benefactor, truly loved me with this kind of love.

I remember when a very little child about seven, Teacher Robert cared for my bodily wants, but through his kindness my soul has been saved. I constantly remember his kindness, and sometimes feel ashamed that I cannot recompense him in any way. But I devoutly pray and earnestly hope the Heavenly Father may recompense him, blessing both him and his family.

At present I am teaching a school under Miss Whalen in the village of Lung So May, on the island of Honam. This is the fourth year.

In consequence of your kindness in enabling me to study so long, many others have heard the gospel. Alas! that with a wide ocean between I cannot go to Teacher Robert, and seeing him face to face, thank him. As your kindness is broad as the heaven, you do not blame me for seeming ingratitude. I embrace the present opportunity of writing to express it.

At present, the plague is an epidemic here. Thanks to the Heavenly Father's care, we have all been preserved from it. Truly, the goodness of God is boundless.

May peace be upon Teacher Robert. May the living God always bless you until the end of time.

4-15-96 MRS. A. RUSSELL.

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Cotton.

With careful rotation of crops and liberal fertilizations, cotton lands will improve. The application of a proper fertilizer containing sufficient Potash often makes the difference between a profitable crop and failure. The fertilizers containing not less than 3 to 4%

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until May 31, 1897, and will be good to stop over at prominent points enroute. Remember that the Memphis & Charleston R. R. is the short line via Chattanooga and Lookout Mountain. Splendid roadbed. Fast time. Elegant equipment. For rates, schedules, sleeping car berths, and other information, call on or address any agent of the W. & C. R. R., or

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true and steadfast in co-operation with his brethren and pastor.

DRAGON SIGHTS O'DAY

On the 23rd day of January, 1897, one of the Lord's noblemen passed from service on earth to his "rest" in heaven. Zera Oldham was born on the first day of March, 1812, and fell asleep on the twenty-third day of January, 1897. The greater portion of this long life was spent in the service of our Lord. The earliest recollection of the writer's childhood, carries him back to the devout and saintly life of this man of God; his name, in the minds of those who knew him, was the synonym of truth. I remember that boys, who grew up in the vicinity of Vaiden, used to assure the truth of their speech to their companions with the saying, "It is as true as if Zera Oldham had said it." In the day long passed, when "Saturday meetings" were regarded as essential to orderly conduct of Baptist churches, even the little children learned to know "Bro. Oldham's mule," for it was always hitched to a certain sapling on the Saturday of our meeting-day. If Bro. Oldham was not at church, every one knew that something was the matter.

The writer never knew anyone more loyal to his convictions of truth than Zera Oldham. He believed Christ and trusted his word, and was ready always to give to everyone who asked him a reason for the hope that was in him. He loved the Baptist church because he first loved Christ, and believed with all of his heart, that this church conserved and taught the principles and practices contained in the New Testament. He was a landmark Baptist after the J.

M. Pendleton died, and believed that J. R. Graves was one of the foremost men of the present century. With firm convictions of church order and discipline, yet was Bro. Oldham gentle and lenient toward his brethren, who failed to walk upon the high plane of Christian life, which he himself had attained; he was the trusted and safe counselor of his young brethren, and the faithful adviser and helper of the older. He, with his pure and lovely Christian wife, were among the most faithful of the "burden-bearers" of the Shangalo, afterward Vaiden Baptist church, during the period of half a century. His heart and hands were given in love and service in behalf of the cause of Christ in this church, and in all the vicissitudes through which our country has passed, in war and financial depression, Zera Oldham stood firm till the end of his life. He believed in the final perseverance of the saints and exemplified his faith in practice.

When this writer was received into the fellowship of the Vaiden Baptist church, it was upon the motion of this man that the action of the church was taken; when he was called to become an associate deacon with Bro. Oldham. It was again upon his motion that it be so; and afterwards, when the deacon's office was merged into that of a preacher, this same man was among the first, on the part of the church, to recognize the gift, and to move the church to the ordination of the young pastor, and call him to service as minister and shepherd. As a deacon of the Vaiden Baptist church, Zera Oldham was wise and loving in counsel, faithful, zealous, and tireless in service, and

war the interest of the Redeemer's kingdom. Truly it can be written thou hast "served well as deacon and gained for thyself a good standing, and great boldness in the faith."

"Servant of God, well done:
Rest from thy loved employ—
The battle fought, the victory won.
Enter thy Master's joy."

With a tender, loving memory, your brother gladly lays this tribute of love upon a life so truly and nobly spent in the service of a covenant-keeping God, with a prayer that the children and grandchildren may have a "like precious faith" with their ancestor.

R. A. COHORN.
Cleveland, Miss., March 1, 1897.

From West Point.

Last Tuesday night, we held the last of a series of meetings in the First Baptist church here. The pastor was assisted by the Rev. J. O. Rust, of Nashville. Beyond doubt, it was the most profound in its impressions, and the most abiding in its visible results, of any similar experience the writer has ever known. Before the meeting began, the pastor, Rev. Oscar Haywood, had preached the old gospel, ever new, to packed houses every Sunday, the largest regular congregations in the history of the town. At the beginning of the meeting, he brought to his help, an intellectual Colossus and spiritual Apollo, Rev. J. O. Rust. His preaching is exceptionally powerful. He does not attempt to reach the effervescent emotions through the vapory sensation of pathetic incident. Christ did not make men cry,

but he laid the foundation of truth on which the heart and mind must at last rest, if they rest at all. He moved not to tears but to action. This idea, Mr. Rust has to a phenomenal degree. He preaches the foundation doctrines. Men love to hear him preach them. Very large congregations attended his ministry. He is a man of strong individuality, upon whom the Bible has an eternal grip. He says he is a evangelist, but he is the most in my acquaintance.

As a result of the meeting, there were twenty additions to the church, with a number yet to join. Among those who joined were two Jews.

On the night following the meeting, at the prayer meeting, Rev. G. P. Bostick, who was a college-mate of the pastor, but now a missionary to China, delivered a fine lecture on the Mission Work in the great empire on the other side of the world. You know Mr. Bostick withdrew from our organized work, and is one of the chief promoters of the "Gospel Mission." He is a man of great force, deep piety, and will not "pisen" anybody if they touch him. I am not one of his followers, but a reasonable degree of brotherly love will constrain me to listen to him patiently. He is not trying to convert the churches to his method, so far as I heard him.

April 25, 1897.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Breathing Troubles, and all conditions of Weakness. By timely use thousands of sufferers have been permanently cured. No proof-positive am I of its power to cure, but I have *seen* it to anyone afflicted. THREE BOYD'S of my Newly Discovered Remedy, cost of Express and Post Office address \$1.00. D. C. DODGE, 1414, New York.

The Harpville Meeting.

rural village situated in a good section of country, nine miles north of Forest, in Scott county. Having maintained a most excellent high school for the past twenty-five years, a fine class of citizens have settled there, attracted by the educational advantages. The school is full this session and doing excellent work.

The meeting was begun on the 11th of this month and lasted nine days. The pastor was assisted by Rev. J. F. Hailey, of Shuqualak. Bro. Hailey's earnest, clear and logical presentation of the gospel of Christ at once won the interest and attention of the people, so that, notwithstanding the exceedingly busy season with farmers, the congregations were large all the time. The Truth and the Holy Spirit were relied upon for results. The immediate results of the meeting were twenty baptisms and the Christians greatly strengthened.

Bro. Hailey is an admirable man in a meeting. May God bless him and send him this way again.

PASTOR.

New Cure for Kidney and Bladder Diseases, Rheumatism, etc., free to our Readers.

Our readers will be glad to know that the new botanical discovery, Alkavas, from the wonderful Kava-Kava shrub has proven an assured cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria.

We have the strongest testimony of many ministers and physicians that the Alkavas has cured many diseases which had failed.

In no New York Weekly, World, Standard, or any other newspaper, do we find any mention of Rev. W. B. Moore, D. C. G. was given ten years of suffering from Kidney and Rheumatism, and his cure by Alkavas.

Rev. Thomas Smith, the Methodist minister at Cobden, Illinois, pastored there for nearly one hundred and twenty years.

Rev. John H. Watson, of Sunset, Texas, a service, was completely cured by Alkavas.

Mr. Wood, of Lowell, Massachusetts, attorney of Lowell, expert of Rheumatism, Kidney disease of ten years' duration.

Mr. Wood describes his condition in constant misery, often

in ten times during the day, weakness of the bladder, unable to urinate by all of his home without the least benefit and easily cured in a few weeks.

The testimony is undoubtedly wonderful. Mrs. Jas Young, of New York, writes that she had tried six different cures before she found Alkavas.

She was completely relieved of kidney disease.

Many other laudatory testimonies of wonderful cures in the various disorders of womanhood.

No. 422, The Church Kidney Cure Company, the only health Avenue, New York, are the importers of this new remedy.

They are anxious to prove its value by mailing a sample to any reader of THE BAPTIST.

Everyone is a sufferer from any form

of Kidney or Bladder disorder, Bright's

Pain in Kidneys, Dropsey, Gravel,

Kidney Stones, Female Complaints, or other

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to send their names and address to the company, and receive the

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